The details of the construction of these houses will not be presented. Despite their growing importance, there are limited to Lower Fort, where lumber is readily available and where summer occupancy does not require the greater warmth of chinked log walls. Such houses are sometimes built with the aid of a skilled white carpenter. If white assistance is used, it is generally for the purpose of sawing and fitting the frame and rafters. Viewing it as an, the frame house averages about fifteen by seventeen feet and generally contains only one room. The interior of the walls are usually lined with heavy blue paper, still locally by the old, while the exterior is covered with black roofing paper. The roof is covered with a double layer of roofing paper but is not shingled. A frame house generally contains two windows and a door, together with such modern hardware as a doorknob and metal hinges.

Log cabins vary in size according to their functions. Some cabins are larger than any two cabins, averaging about fourteen by seventeen feet as compared to say fourteen feet by fifteen feet. As mill sawed lumber has become available for roofing and flooring, the size of home cabins has tended to increase.

A man generally requires his son or son-in-law to help him build a log cabin as also he may ask his young men to assist him. Either the width or length of the house may be so parallel to the river. Doors never open away from the river. There are, however, no rules for entering a house, and an individual will build an any site that suits his fancy, quite without regard to the situation of neighboring structures. Damp or swampy places are avoided by house sites as dampness is known to cause the bottom logs to rot. Low buildings are disliked as they are thought to "carry sickness."

When the builder has decided upon the dimensions of a cabin, he proceeds to cut out green logs to fit his undriven plans. For a durable home cabin, the poles selected are about ten or more inches in diameter; in a less cabin they average about five inches. The bark is removed from the logs, which are then transported to camp and stacked until sufficient logs are available to put them in place. Putting up the walls is regarded as the hardest part of constructing a cabin. As each log is set in place, a bowl shaped notch is used about an inches from the end of each log. The notch is wide enough to support the following log. An older cabin observed lacked these notched corners. Instead the end of each log was hewed almost square for a distance of about six inches from the end, leaving a rectangular tongue. These tongues were placed upon one another and at right angles, making a tight, close joint. This construction is said to have been introduced in the Upper Land area by the Yukon Indian. Both types of corners are shown in Figures 4, 5 and 6, 7 (see also Pl. 11, a). Since logs are rarely cut to exact dimensions they may be trimmed after they have been put in place. This is sometimes done in the course of construction and sometimes after the construction is completed (Pl. 6, a). Often it is only partially done. Window frames are cut after the walls have reached the height of the window opening. A home cabin generally contains one or two windows; a log cabin seldom contains more than one window and sometimes has none. The doorway is similarly cut after the required number of logs are in position and the doorjamb added after the rest of the structure is finished.

The construction of the roof is one of the most important tasks in housebuilding. Three ridge poles are generally used in a home cabin; a smaller log cabin, however, may have only one center ridge pole. Very large home cabins sometimes contain five ridge poles to support

[illegible] [illegible]

[illegible] [illegible]

[illegible] [illegible]

[illegible] Terminology Kin to the son-in-law's avoidance behavior. Even when unmarried, this father never uttered a boy's name.

Between sister's husbands, who call each other "brother," there is evidence of great friendship and some competition. Such brothers-in-law often have together and frequently visit each other's camps. They also sometimes engage partnerships. Talk of a sexual nature is not supposed to occur in the brother-in-law's presence, because "he's married to my sister." Between a man and his wife's sister there is generally good natured interaction; a man may tease his woman, and she may offer to help him in some task requiring assistance, particularly when he is with a chaser. Women avoid unnecessary contact with their sisters-in-law. This Louse Man observed a guy which only the ethnographer (simultaneously her sister's husband) and her brother-in-law, Thos Donnelly, were in the cabin. She would not even be handed to the guy through the open door. During ceremonies these avoid approaches were several times attempted by Old Man's sons-in-law toward their concerned sister-in-law, Louse. The latter firmly resisted their overtures.

In general, the Kaska kin term used to phrase interpersonal relationships with non-relatives is kinship terms. The reasons are apparent. Kinship is used a of right appearance in defining relations beyond the nuclear family, and the intensity of wider social relations is governed by frequency of interaction. It is consistent, therefore, that only the most intimate and permanent relations with nonrelatives are realized by use of kinship terms. Non-relatives are most frequently classified as grandfather, brother, sister, and by the sibling-in-law terms, the son, daughter, and parent terms are avoided in such circumstances.

Several instances of avoidance kin relationships were observed. If two persons of considerable age difference are thrown into association, the younger person may refer to the elder by the grandfather term. The behavior toward the conventional grandparent may vary from respect to teasing. The elder person himself is generally familiar and indulgent toward the avoidant grandchild, whom he addresses by the given name.

In 1940 Old Man was host to his daughter's husband's mother, Lady Jean, who was also his cousin with a father's sister's son's wife. Old Man took to calling her "sister." All his daughters called her "grandmother."

When the ethnographer and his family became guests of Old Man they were also necessarily classified within the kinship system. The ethnographer's wife was called "elder sister" by Old Man's daughters. This combined with the expectation of matrilocal residence, in which a daughter brings her husband to her parents' settlement to live. The ethnographer logically became a son-in-law. The ethnographer's children were not called by kinship terms except once when Louse Man addressed David (a) as "younger brother." The expected term here would have been *wu* ("my sister's son").

Young men who are not related but are interacting in a drinking party often address one another as "brother-in-law." As pointed out above, sibling terms may be used between coworkers. When kinship terms are extended to non-relatives, they are almost always employed vocatively rather than referentially. A stepmother is referred to and addressed as "mother" and "mama."

Among men, between whom there is no relationship, the given name is generally used as a term of address and either the given name or the full name as a term of reference. A man

[illegible]

[illegible]

[illegible]

support his uncle's widow.

If a man's uncle had a young wife but he himself was old and had become too poor to support his wife properly, he might say to his nephew, "Henceforth you will look after and support my wife. She will be the same as your wife". The nephew then supported his uncle's wife and after her husband's death she became his wife in reality even although he had a wife already. Etiquette or custom required that a man and his mother-in-law should not speak to each other. The mother-in-law avoided her son-in-law as much as possible. She did not speak to him directly not even meet him if she could help it. If she met him on a trail, she turned her back on so not to see him until he passed. It is said the speaking to each other of mothers-in-law and sons-in-law was also tabooed among the Tlingit.

The following were beliefs regarding marriage and procreation:

1. It was believed marrying generally changed a person's luck. A man who was unlucky or a poor hunter often became lucky or a good hunter after marriage. Also the reverse was sometimes the case. The change after marriage was due to the man's wife. A man might get a lucky woman or an unlucky one for his wife and this affected the man's luck for good or evil. Some men were not influenced this way after marriage.